THE SCOPE OF THE SCRIPTVRE.

WHEREIN THE IGnorant are taught the Sauing Knowledge of God and *of Themselues.*

By short Questions and *Answers.*

By *H. Vesey* late Minister of Gods *word at M. B. in Essex.*

PSAL. 32. 9.
Be ye not like to Horse or Mule, which haue no vnderstanding.

LONDON,
Printed by *W. I.* for *Samuel Man*, and are to be sold at his shop in Pauls Churchyard at the signe of the Swan. 1621.

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BRITISH MUSEUM

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TO THE CHVRCH AND CONGREGATION

which is at *M. B.* Grace be with you, Mercie and Peace from God the Father, and from the Lord Iesus Christ.

When I consider and looke vpon you (beloued in the Lord) I find your number great, and your knowledge in spirituall matters (for the most part) so little, that I may complaine with the Apostle, When as considering the time, you ought to be teachers of others; you haue need still to be taught your selues, euen the very first principles of the word of God.

When on the other side, I looke vpon my self, and consider the place and calling whereunto the Lord hath appointed me, I find a straight charge layd vpon me (by all the best meanes I can) to bring you to the knowledge of your saluation, and to giue light vnto you, who sit in darknesse, and in the shadow of death: or otherwise a fearfull woe is threatned against me if I do not. Iohn 21. 15, 16, 17. Act. 20. 28. Luke 1. 77. 79. 1. Cor. 9. 16 Ezech. 34. 2

Now (*alas*) who is sufficient for these things? (*saith the Apostle*) *and who more insufficient then I am? My burden is very heauy.* 1. Cor. 2. 16

my shoulders very weake; and I may iustly and
Deut. 1. 9. *truly complaine with* Moses: I am not able
to beare you my selfe alone. *But I humbly*
beseech the Lord, that as he hath appointed me
to this Office and function; so hee would also
furnish me with the gifts of his holy Spirit, and
enable me with his grace, to do that, which of
my selfe I cannot: and my request vnto you all,
Ro. 15. 30. *is, that you would helpe me with your prayers*
vnto God for me.

In so much therefore as the case thus stan-
deth betweene you and me; my hearts desire,
Rom. 10. 1. *and dayly prayer vnto God for you, is, That*
you may be saued; and my dayly study and la-
bour is, to find out (if by any meanes I may)
how to bring you to the knowledge of the truth,
and to further you in the way to your saluatiō:
that at the great day, when we shall all appeare
before the Throne of God, I may then with
comfort present you vnto him, and say, Be-
Heb. 2. 13. hold (Lord) here am I, and the children
which thou hast giuen me.

As for my labour in preaching among you,
though I know it is the ordinary outward
meanes which God hath ordained to worke
Ro. 10. 17. *faith in the hearts of his elect; and I find (to*
my reioycing) that it hath bin to some of you,
Rom. 1. 16. the power of God to your saluation: *yet*

with

with a great many (to my griefe) I can finde no better fruite thereof then thus: A breath goeth from my mouth, and a sound commeth to your eares, and there is the end of my whole weeker paines and study: so that I may iustly complaine with the Prophet Isaiah, I haue laboured in vain, I haue spent my strength in vaine, and for nothing; but (*the comfort is*) my iudgement is with the Lord, and my worke is with my God. Isai. 49. 4

Now therefore for your better helpe and furtherance in the wayes of godlinesse, I do here in writing present vnto you a Forme of Doctrine, *wherein I haue endeuoured, within the compasse of a few leaues, to comprise the briefe summe and* Scope of the whole Scripture, *and the chiefe grounds of the Christian Religion, which euery one that desireth to be saued, must necessarily know, beleeue and practise; to the end that you may herein finde and reade at home in your priuate houses, the short summe of many points, which you haue heard at large taught and preached in your Church, and haue beene negligently forgotten of you. As it was for your sakes and vse alone that I first vndertooke this labour; so my intent and purpose was, that it should neuer haue passed further then the bounds of the Parish,* Rom. 6. 1

in which we liue and dwell together: but the importunitie, the perswasions and reasons of some, haue at length so far preuailed with me, that now I haue yeelded to make that publike, which I intended for your priuate good.

Whatsoeuer I haue performed, or whatsoeuer the effect be in the end, the maine thing that I do aime at herein, (as knoweth the Lord) is the good and saluation of your poore soules, and the building of you vp higher and higher in the sauing knowledge of God and of your selues, which is the Scope of the whole Scripture.

Let not my desire and endeuour (I beseech you) be altogether frustrate; but as I haue bestowed my paines for your profite, so doe you exercise your selues in reading, marking, and cõmitting to memory the points herein taught you; and like faithfull Abrahams, *acquaint*
Gen.18.19. *your selues and seruants with them: so shall our God be well pleased, your owne soules much edified, and my heart greatly comforted.*

Your carefull Pastor,

H. V.

THE SCOPE OF THE SCRIPTVRE.

Question.

WHat is thine opinion concerning the Scriptures, or that booke which wee commonly call, the Bible?

The Scripture is the word of God,
1. penned by holy men.
2. Indited by the holy Ghost.

Answ. I stedfastly beleeue it to be the *a* true *b* word of the eternall God, *c* written by holy men, *d* as they were taught and moued by the holy Ghost.

a 1. Thess. 2. 13 Matth. 4. 4.
b Psal. 119. 142 Iohn 17. 17. Iam. 1. 18, 19.
c 2. Pet. 1. 21.
d 2. Tim. 3. 16. 2. Pet. 1. 21.

Quest. What is the principall and chiefe scope of the whole Bible?

The scope thereof is to instruct man in the knowledge of

Ans. The chiefe scope thereof is to instruct

God. Himselfe. instruct ignorant man in the right and *f* saving knowledge 1 of *g* God and 2 of *h* himselfe.

e 1. Cor. 2. 14. *f* Rom. 15. 4. 1. Tim. 4. 16. 2. Tim. 3. 15, 16, 17. Ioh. 5. 39. Ioh. 20. 31. *g* Ioh. 17. 3. 1. Chron. 28. 9. *h* Reuelat. 3. 17.

Of the knowledge of God.

Quest. First, what doth the Scripture teach thee concerning God?

1 *The Scripture teacheth concerning God,* 1. *That there is a God.* 2. *What this God is.*

Ans. It teacheth me, and I verily beleeue it, *i* that there is a God, who is an *k* Essence *l* spiritual, *m* holy, *n* infinite, the *o* Creator, *p* Gouernour, and *q* Preserue: of this world, and all things that are therein.

i Psalm. 14. 1. Rom 1. 20. Psal. 19. 1. Psal. 107. 23. & Act. 14. 17. *k* Exod. 3. 14. *l* Ioh. 4. 24. *m* Leuit. 11. 44. & 19. 2. Iosh. 24. 19. 1. Sam. 2. 2. Psal. 99. 3. Esay 1. 4. & 6. 3. *n* *God is infinite in time,* Psal. 90. 2. 1. Tim. 1. 17. *In place,* Psal. 139. 7, &c. 1. Kings 8. 27. Ierem. 23. 23, 24. *In Wisdom,* Psalm. 147. 5. & 139. 2. Ezech. 11. 5. *In power,* Gen. 17. 1. Psal. 135. 6. Math. 3. 9. Luke 1. 37. *In mercie,* Psal. 145. 9. Math. 5. 45. *In iustice,* 2. Cor. 4. 17. Exod. 34. 7. Iob 34. 10, 11, 12. Lament. 1. 18. *In glorie and maiestie,* Esay 6. 2. *o* Gen. 1. 1, &c. Psal. 33. 6. Ioh. 1. 3. *p* Marke 6. 26, 30. *q* Math. 10. 29, 30. Psal. 34 20. & 147. 9.

3. *That there is but one God.*

Quest. How many Gods are there?

r Esay 45. 5. Psal. 18. 31.

Ans. There is but one *r* God alone,

lone, ſ diſtinguiſhed into three perſons, the Father, Sonne and holy Ghoſt.

1. Cor. 8. 6. Ephel. 4. 5, 6. Exo. 20. 1. Deut. 6. 4. 1. Tim. 2. 5. ſ Matth. 28. 19. 1. Iohn 5. 7. 2. Cor. 13. 13.

Of the knowledge of a Mans ſelfe.

Queſt. Now for Man, what doth the Scripture teach thee concerning him?

Anſ. It inſtructeth me & euery man elſe in his fourefold eſtate: Firſt, of holineſſe and happineſſe that once he was in before his fall. Secondly, of ſinne and miſery, wherein he ſtandeth by nature. Thirdly, of Reſtitution and Redemption by Jeſus Chriſt. Fourthly, of Glorification that ſhall be in the life and world to come.

2. *The Scripture inſtructeth man in his fourefold eſtate: of*
1. *Innocencie.*
2. *Sinne.*
3. *Reſtitution.*
4. *Glorification.*

1. *Of Mans eſtate of holineſſe and happineſſe before his fall.*

Queſt. Was not man made by God at the firſt, in the ſame ſtate and condition that now he ſtandeth in?

Anſ. No: for of all the creatures of God, next vnder the Angels, there is none more { holy and happie } then Man once was.

3. *Man moſt* { *Holy,* *Happie,* } *before his fall.* Pſal. 8. 5.

Queſt.

Quest. Wherein did the holinesse of man appeare?

Ans. In that hee was made after the t likenesse and image of GOD himselfe.

Quest. What is meant by this that you say, Man was made after the image of God?

Ans. The meaning is, that man was once u perfectly righteous, x immortall, y full of glorie and maiestie in soule and bodie both, euen as God himselfe is, z vnderstanding and knowing all things that did any way belong vnto him to know.

Quest. Wherein did the happinesse of man appeare?

Ans. First, in that he was placed a in Paradise, where was wanting to him no kinde of pleasure that his owne heart could wish. Secondly, in that vnder God, he was made b Lord and Ruler ouer all his fellow creatures.

Quest. Was man at that time tyed to no law at all?

Ans. Yes: for howsoeuer he had liberty giuen him freely to eate of eue-

t. Most holy, in that he bare the image of God himselfe. Gen. 1.27. & 5.1. & 9.6.

Gods image in man, what it was. Eccles. 7.31. Ephes. 4.24. Rom. 5.12. Psalm. 8.5. Gen. 2.20, 23 Coloss. 3.10.

a. Most happie respect Of his dwelling place, Paradise. Genes. 2.8, 9.

b. Of his Lordship ouer other creatures. Genes. 1.28. Psalm. 8.6, 7, 8.

Was he then tyed to a law?

ry Tree in the Garden, yet there was one Tree excepted (called, The Tree of knowledge of good and evill) which hee was straightly charged hee should not taste thereof.

That law was, not to eate of the forbidden fruite. Gen. 2. 16, 17.

Quest. But what if he did put forth his hand and taste it?

Ans. Hee was threatned of God, that in the day he did eate thereof, he should die the death.

The penalsie for the breach therof was death. Genes. 2. 17.

Quest. To what intent did God create man in that excellent and eminent estate?

God thus glorified man, to the end that man should glorifie him.

Ans. As hee made all things else, first, *c* for his owne glorie; next, for the *d* service and vse of man: so he made man, *e* to the end he should in speciall manner glorifie and serue his God.

c Prou. 16. 4.
d Psalm. 8. 6. 1. Cor. 3. 22.
e 1. Cor. 3. 22, 23. & 6. 20. & 10. 31. Luk. 1. 74. 2. Cor. 4. 15.

2. *Of Mans estate of sinne and misery, wherein hee now standeth by nature.*

Mans first holinesse and happinesse is now lost.

Quest. How came it to passe, that man hath now lost that holinesse and happinesse that once he was possessed of?

Ans. By his owne wilfull disobe-

The cause hereof his owne disobedience to God. Genes. 3. 6. Rom. 5. 12.

dience against God, in breaking that one small Commandement which he gaue him charge to keepe.

Quest. By what meanes was man brought to breake that Commandement of the Lord?

The meanes thereof: 1. *The Serpents suggestion.* 2. *Eues perswasion.* 3. *Adams consent.* Gen. 3. 1, 2, 3, 4, 5, 6. 2. Cor. 11. 3.

Ans: By the suggestion of the Serpent (or rather the Diuell in the Serpent) who perswaded the Woman that they might as safely eate of that tree which God had forbidden them, as of any other tree in the Garden: whereupon she did eate her selfe, and gaue to her husband, who did likewise eate thereof.

Quest. What became of *Adam* after that his disobedience and rebellion against God?

His estate after that most miserable. Rom. 7. 24.

Ans. He that before was the most holy and happie, did afterwards become the most wretched and miserable of all the Creatures vpon the face of the earth.

For he was cursed, 1. *In himselfe.* 2. *In the creatures.* 3. *In his posteritie.*

Quest. Whereby did that appeare?

Ans. By that great Curse which was inflicted, first vpon Adam himselfe: secondly, vpon all other Creatures for his sake: Thirdly, vpon

all

all his seed and posteritie after him.

Quest. Wherein was *Adam* himselfe accursed of God?

He was cursed in himselfe: for he was
1. *Thrust out of Paradise.*
2. *Deprived of his Lordship.*
3. *Punished in soule and bodie both.*

Ans. In that 1 he was 2 cast out of Paradise, *a* and *b* deprived of that lordship over his fellow-creatures, that before had beene giuen vnto him: 3 as also that godly image that once was stamped in him, became vtterly defaced in him, his soule being subiect to *c* ignorance and vngodly lusts, his bodie to *d* manifold miseries, and death at the last.

a Gen 3.23,24
b 1.King.13.24. 2.King.2.24. Acts 12.23.
c Eph.4.18,19. Deut.28.28.
d Deut.28. Gen.3.19. Gen.5.5.

Quest. But the Woman also was a great actor in this businesse: what, did she escape free without any punishment?

The woman was further punished with
1. *Sorrow in child-bearing.*
2. *Subiection to her husband.*

Ans. No: but beside that she had her part in the former curse layd vpon her husband, she was further punished *e* with paine and sorrow in childbearing, and with *f* subiection to her husband.

e Gen.3.16. Psal.48.6. 1.Thess.5.3. *f* Gen.3.16. Eph.5.22, 23. 1.Pet.3.5,6.

Quest. Wherein were all other creatures accursed of God for *Adams* sake?

Ans.

Generally a curse was laid vpon all other creatures.

g Gen.3.17,18.

h Rom.8.20.

Anſ. A curſe was laid vpon g the Earth, that it ſhould of it ſelfe bring forth nothing ſo freely vnto him as Thornes, Thiſtles, Weeds, and poyſoned things. And h all other creatures alſo became ſubiect to vanitie, like man himſelfe.

Queſt. How ſtands this with iuſtice, that the creature which ſinned not, ſhould be puniſhed for mans ſinne?

Yet no iniuſtice therein.

Gen.3.17,18.

Anſ. The Creatures were not made for themſelues, but for the ſeruice an vſe of Man: and therefore the euill that is now come vpon them, is not their puniſhment properly, but a part of ours.

Queſt. But what was done vnto the Serpent, who was the inſtrument of Mans fall?

Speciallly vpon the Serpent.

Genes.3.14.

Anſ. He for this was curſed aboue all other beaſts, that he ſhould euermore creepe vpon his belly, and liue of the duſt of the earth.

Queſt. And what became of all *Adams* ſeed and poſteritie after that fall of his?

All Adams poſteritie were curſed, being made thereby ſubiect to

Anſw. All his ſeede and poſteritie (being then in his loynes) became alſo

also *k* 1 most sinfull wretches, 2 and *l* subiect to the wrath and curse of God.

Sinne. *Punishment.*
i Heb. 7. 9, 10.
k Rom. 5. 19.
l Rom. 5. 12.
1. Cor. 15. 22.

Quest. Wherein doth that sinfulnesse that is in vs (the posteritie of *Adam*) consist?

Sin { *Originall.* *Actuall.*

Ans. In our sinne, both Originall and Actuall.

Quest. What is that you call Originall sinne?

Ans. Originall sin is 1 the *m* want of that Originall righteousnesse that once *n* was, and still ought to be in man, 2 and an *o* hereditary *p* corruption of his *q* whole nature.

Sinne Originall consisteth in 1. Want of righteousnesse.
m Rom. 7. 18.
n Eccles. 7. 31.
Ephes. 4. 24.
o Rom. 7. 23. *p* Genes. 5. 3. Iob 14. 4. Psalm. 51. 5. *q* Genes. 6. 5. 1. Thess. 5. 23. Psal. 51. 2. Rom. 3. 12. &c. *Mans minde is corrupt,* Ephes. 4. 17, 18. 1. Cor. 2. 14. Math. 13. 11. & 16. 17. Acts 26. 18. Rom. 1. 21, 22, 23. *His conscience,* Tit. 1. 15. 1. Tim. 4. 2. Eph. 4. 19. *His will,* Gen. 6. 5. & 8. 21. Eph. 2. 1, 2, 3. Phil. 2. 13. 2. Cor. 3. 5. *His affections,* Rom. 1. 26. Gal. 5. 24 *His outward members,* Rom. 6. 16. Rom. 3. 13, 14, 15, 16, 17, 18. Esay 1. 6.

Quest. What is that you call Actuall sinne?

Ans. Actuall sinne is that sin which proceeds from the corruption of nature, when wee doe actually either in thought, word, or deede, transgresse the Lawes and Commandements

Sinne actuall consisteth in the breach of Gods Lawes, by { *Thought,* *Word,* *Deed.*

Math. 12. 34. Iam. 1. 14, 15. Luke 6. 45.

ments of almighty God.

Quest. What are those Lawes and Commandements of God which you speake of?

The Lawes and Commandements of God, are these ten.

Ans. They are the same which God spake in Exodus, saying:

1. Thou shalt haue no other Gods before me.
2. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them, nor worship them, &c.
3. Thou shalt not take the Name of the Lord thy God in vaine, &c.
4. Remember that thou keepe holy the Sabbath day, &c.
5. Honour thy Father and thy Mother, &c.
6. Thou shalt do no murther.
7. Thou shalt not commit adultery.
8. Thou shalt not steale.
9. Thou shalt not beare false witnes.
10. Thou shalt not couet thy neighbours house, nor any thing that is his.

Quest. What duties doth the Lord

require of you in the first Commandement, where he saith, *Thou shalt have none other Gods but me?*

Ans. He therein requireth, 1 that I *r* know him the onely true God; 2 and make not any other thing my God, by *s* louing, *t* fearing, *u* or trusting in it more then in him, 3 and *x* pray vnto none but him alone.

Duties of the 1 commandement.

r Ierem. 24.7. Iohn 17.3.
s Math. 10.37. Philip. 3.7,8.
t Math. 10.28. Malach. 1.6.
u Ier. 17.5. & 48.7. Esa. 31.1.
x Math. 6.9. Rom. 10.13,14.

Quest. What duties are required of you in the second commandement: *Thou shalt not make to thy selfe any grauen image, &c?*

Ans. That 1 I make *y* no image of God at all, 2 neither the image of any thing else to *z* worship it; 3 neither yet worship the true God after *a* mine owne fantasies, 4 but onely *b* in such sort as he himselfe hath commanded.

Duties of the 2 commandement.

y Deut. 4.15, &c. Iohn 1.18. Esa. 40.25.
z Leuit. 26.1. Exod. 34.13,14. Esay 44.17. Dan. 3.18. Psal. 97.7. & 106.36.
a Iohn 4.24. Math. 15.9. Ezech. 22.18,19.
b Deut. 5.32,33. Iosh. 1.7. Esay 29.13,14.

Quest. What duties are enioyned you in the third Commandement: *Thou shalt not take the name of the Lord thy God in vaine, &c?*

Ans. That I doe not *c* any way abuse the holy Name of GOD: as *d* either by swearing falsely, contrary

Duties of the 3 commandem.

c Prou. 30.9.
d Leuit. 19.12. Math. 26.72,74. Esay 48.1. Ierem. 5.2. Zach. 5.3,4. Malach. 3.5.

to my knowledge, or by e swearing truly without any need: 2 but always vse the same f with feare and reuerence, whensoeuer I either g thinke or h speake of him.

Quest. What are the duties required in the fourth Commandement, *Remember thou keepe holy the Sabbath day, &c?*

Answ. That I keepe that day holy, 1 in i abstaining from all bodily labours, more then such as either k Charitie, l Necessitie, or m Religion require to be done, 2 and spend the day in n hearing and learning the word of God, in o praying vnto him, p in receiuing the Sacraments, and other like exercises of Religion.

Quest. What duties are required in the fifth Commandement? *Honour thy father and thy mother, &c.*

Answ. Therein is required, that I q loue, r reuerence, s obey, and t relieue in time of need, all those whom

Math 5.34, &c.
James 5.12.
1.Sam.14.24
f Deut.28.58, 59.
Ierem.10.6,7.
g 1.Chro.28.9.
h Col.3.17.

Duties of the 4. commandement.

i Deut.5.14. Exod.16.26. Leuit.23.25, 28,30,35. Esay 58.13.
k Acts 20.10. Luke 14.1.
l Math.12.1. Mark 2.27.
m Math.12.5. Acts 1.12. 2.Kings 4.23. n Acts 13.44. and 15.21. o Acts 16 13. p Acts 20.7.

Duties of the 5. commandement.

q Math.22.39.
r Leuit.19.32. Prou.15.20. and 1.8. Malach.1.6. Heb.12.9. 1.King.2.19,20.
s Eph.6.1. Col.3.20. 1.Pet.2.13. Gen.22.9.

whom God hath placed aboue me: as namely, my *u* naturall parents, *x* Paſtors, *y* Magiſtrates, *z* Maſters, *a* and thoſe that are aged and gray headed. *u* Prou. 23.22. *x* Heb. 13.17. 1. Theſ. 5.12, 13. 1. Cor. 4.15. Gal. 4. 2. King. 2.12. *y* Rom. 13.1, 2. Tit. 3. 1, 2. Kings 15.3. *z* Eph. 6.5, Tit. 2.9, 10. Col. 3.22, 24. *a* Leuit. 19.32. 1. Tim. 5.1, 2. *t* Prou. 10. and 15.20. Gen. 45.9. 11. Leuit. 1 Coloſſ. 3.20

Queſt. VVhat doth the Lord require in the ſixth Commandement? *Thou ſhalt not kill*

Anſ. That I I do not outwardly with my *b* hand or *c* tongue hurt any man, no 2 nor inwardly, in my *d* heart *e* hate or *f* enuie: 3 but that I *g* loue all men, and *h* be readie to do them good, *i* though my mortall enemies. 2 Sam. 16.5, 7, 8. *d* Mark 7.20, 21, 22, 23. *e* 1. Iohn 3.15. *f* Gal. 5.26. Iam. 3.14. 1. Pet. 2.1. *g* Rom. 13.9. *h* Gal. 6.10. Ezech. 18.7. Mat. 25.35. *i* Exod. 23.4, 5. Mat. 5.44. Rom. 12.14, 21. Duties of the commandeme *b* Leuit. 24.1 Exod. 21.18, *c* Math. 5.22 Pſal. 64.3.

Queſt. VVhat are the duties enioyned you in the ſeuenth Commandement? *Thou ſhalt not commit adultery.*

Anſ. That I neither my outward bodie be defiled with actuall *k* adulterie, *l* fornication, or other vnchaſte behauiour: 2 nor *m* my heart with any impure thought, or vncleane luſt; 3 nor my *n* tongue with any vn- talke Duties of the commandeme *k* Leuit. 18. *l* 1. Cor. 6.9, Heb. 13.4. Eph. 5.3. *m* Math. 5.2 *n* Eph. 4.29

oloss.3.8. talke or songs: 4 but that I keepe my
Cor.15.33. selfe *o* chaste and pure, as the Temple
.Cor.6.15. of the holy Ghost.
,20.1.Thess.
3,4,5.

Quest. In the eight commandement [*Thou shalt not steale*] what doth the Lord require of you?

ties of the 8. mmandement. Ans. That I seeke not to enrich my
Exod.22.21, selfe, 1 either *p* openly by oppressing or
,23. robbing, 2 or *q* closely by deceiuing a-
uit.19.11. ny other man; 3 nor so much as *r* desire
eut.5.29.& another mans goods in mine heart; 4
.14.Esa.1.23 but be *s* content with mine owne por-
1 Thess.4.6. tion whatsoeuer, 5 and *t* labour truly
uit.19.11. to get mine owne liuing.
eut.25.13.

ou.11.1. *r* Zach.8.17. Micah 2.1,2. Acts 20.33. *s* Pro.27.27
Tim.6.6. Philip.4.11,12. *t* Gen.3.19.Eph.4.28.2. Thes.3.10
Thess.4.11.

ties of the 9. mmandement. *Quest.* What are the duties of the
Prou.6.16. ninth commandement, *Thou shalt not*
19.5,6.& 21. *beare false witnesse against thy neighbour?*
.& 25.18. Ans. That 1 I neuer wrong my
eut.19.16. neighbour, *u* either by witnessing a-
Psal.15.2. gainst him that which I know to be
oloss.3.9. false, or by *x* lying vnto him, or by
hes.4.25. *y* flattering him, or *z* dissembling with
Esay 3.12. him, or by *a* slandering or backbiting
em.6.14

Thess.2.15. Leuit.19.11. 2.Sam.3.27. Math.26.48,49. *a* Psal.
3. Iam.4.11. Leuit.19.16. 1.Tim 5.13.

him

him: 2 but rather that I both *b* thinke well of him, so farre as the truth shall suffer me; 3 and also *c* preserue his credit and good name so farre as I am able.

b 1. Cor. 13. 5
c Prou. 10. 12. 1. Per. 4. 8. Math. 1. 19.

Quest. What is required of you in the tenth and last Commandement, *Thou shalt not couet. &c?*

Ans. That 1 there be not at any time so much as a *d* wish or motion in my heart to any thing that God hath forbidden though *e* I neuer yeeld consent vnto it: 2 but that all the wishes and thoughts of my heart be *f* holy and pure continually.

Duties of the commandement.
d Rom. 7. 7. Galat. 5. 17.
e Gen. 6. 5. & 21. Pro. 20. 9.
f Deut. 5. 29. Math. 5. 48. Ephes. 4. 23, 24. 1. Tim. 1. 5. 1. Thes. 4. 3, 4. 1. Thess. 5. 23.

Quest. Do you (for your part) duly obey the Lord as you ought, and as he requireth, in the perfect keeping of all these his Lawes and Commandements?

Ans. Alas, I do not, neither can I, or any man else; but whosoeuer doth his best, offendeth against them euery day, 1 in thought, 2 word 3 and deed.

Against these commandements we offend daily in { *Thought, Word, Deed.*

Prou. 24. 16. Psal. 19. 12. Esay 64. 6. Psal. 130. 3. & 143. 2. Iob. 2. 3. Mar. 6. 12.

Quest. What punishments doth God inflict vpon those, who any way

transgresse these his lawes and commandements?

Ans. Euen f all g temporall crosses and calamities of this life present, z h death in the end of this life, & and i eternall damnation both of bodie and soule after this life.

d punisheth r offences and nes,
In this life ne.
At the end of is life.
After this life ended.

f Deut. 28.15, &c. to the end. Leuit. 26.14 c. g Rom. 6.23. Rom. 5.12. i Gal. 3.10. 2. Thess 1.9. Reuel. 14 9, and 11. Mark 9.44. Math. 22.13. Luke 16.22, 23.

Quest. This may seeme iniustice, yea, very cruelty in God, so seuerly to punish man for the breach of those Lawes which he hath not power to keepe.

his is no iniu- ice: for man,
Had once pow- to obey.
Hath now lfully lost it.

Ans. Nay, it is but k equitie and iustice in God so to do; for l when he first made man, he gaue him power to do all such things as he commanded; m which power Man hath now lost, through his owne default.

Math. 18.23, 25.
Eccles. 7.31.
Iob. 4.24.
Gen. 3.6.

3. *Of Mans restitution and redemption by Christ.*

3
Mans estate of demption.

Quest. Is it not possible for Man, who is subiect to so much sinne and misery by nature, to winde out of it, and to recouer his lost estate againe?

Anſ. Yes, and a farre better then that, if he will apply himſelfe to vſe ſuch meanes as God hath appointed for him.

It is not impoſſible for man to be reſtored. Pſal. 130.7,8. Iohn 10,10.

Queſt. VVhat is that meane which God hath appointed for the working of mans ſaluation?

The only meane for this is Ieſus Chriſt.

Anſ. 1 Not any thing *a* in man himſelfe, 2 nor the help of *b* any other creature, 3 but *c* onely the merits and pretious bloud of Ieſus Chriſt.

a Math. 16.26. Micah 6.6,7. 1. Pet. 1.18. *b* Pſalm. 49.7,8. Math. 25.9. *c* Gen. 3.15. Acts 4.12. Iohn 3.16. 1. Cor. 1.30. 1. Iohn 1.7 Rom. 8.1. Eſay 53.5.

Queſt. VVhat is this Ieſus Chriſt?

God and man in one perſon.

Anſ. He is the *d* onely and *e* naturall *f* Sonne of God, and withall *g* the ſonne of Mary *h* a virgin; who became *i* 1 true God 2 and *k* true Man *l* in one and the ſame perſon, that ſo he might be fitted for that great worke of our *m* redemption.

d Gal. 4,4. Rom. 1.4. Pſal. 2.7. *e* Iohn 3.16. and 1.14,18. *f* Heb. 1.5. Rom. 8.32. *g* Luke 1.31,43. & 2,7. Gal. 4,4. *h* Eſay 7.14. Mat. 1.22,23. *i* Rom. 9.5. 1. Iohn 5.20. *k* 1. Tim. 2.5. Iohn 1.14. Heb. 2.17. *l* Rom 1.3,4. and 9.5. 1. Tim. 3.16. Col. 2.9. Iohn 1,14. *m* 1 Iohn 3.16. Math. 1.21.

Queſt. VVhy was it needfull hee ſhould become Man?

Anſ. Becauſe Gods iuſtice did re-

require that none other then Man should satisfie and suffer for the euill that Man had done.

Quest. Why was it needfull hee should be God also?

Ans. That by the almightie power of his Godhead he might be able to beare the most heauy burden of Gods wrath, and the infinite punishment due to Man for his sinnes.

Quest. By what meanes did this Iesus Christ worke our saluation and redemption?

Ans. By his *n* obedience, *i* in *o* perfectly *p* fulfilling the whole Law of God *q* for vs, *2* and *r* willingly *s* suffering the whole punishment due to *t* our sinnes.

n Rom.5.19. *o* Heb.7.26. 1.Pet.2.22. 2.Cor.5.21. 1.Iohn 3.5. *p* Iohn 8.46. *q* Rom.10.4. 2.Cor.5.21. *r* Esay 53.4,5. Phil.2.8 *s* Ieuel.19.15. Iohn 10.18. Iohn 18.4. Philip.2.8. Heb.10.9. *t* Esay 53.4,5,6.

Quest. Could Christ, being but one person, and suffering but for a short time, thereby make sufficient satisfaction for all the sinnes of all the men in the world, the least of all which deserueth euerlasting damnation?

Ans.

n, that he ght suffer.
od.32.33.
ech.18.20.
Cor.15.21.
eb.2.14,&17

od, that he ght ouercome e punishment sinne.
ahum 1.6.
euel.19.15.

he meanes of r redemption as Christs obedience,
i Actiue,
Passiue.

Anſ. Yes certainly: for he being *u* God, a perſon of infinite Maieſtie, & abaſing himſelfe to ſuffer for vs, euen his *x* Enemies, (though in his Godhead he ſuffered not) his Paſſion became thereby to be of infinite worth and value; and more then if all the men in the world had ſuffered for euer and euer.

Though he but one perſon, yet was his ſufferings ſufficient for all.

u Acts 20.28. 1.Cor.2.8.

x Rom.5.10.

Queſt. Shall then all men generally be ſaued through Chriſt?

Anſ. Not *y* all, but ſuch onely as *z* are of God *a* elected vnto life, *2* and *a* repenting of their ſinnes, doe *b* ſeeke for ſaluation in Chriſt *c* alone, *3* laying hold vpon him by a true and liuely faith.

Yet all ſhall not be ſaued by him but onely
1. the Elect.
2. the Penitent.
3. the Faithfull.

y Matth.7.13. & 25.31. Luke 12.32. & 13.24. *z* Rom.8.30. Acts 13.48. Iohn 17. *a* Matth.9.12,13. & 11.28. *b* Iohn 1.12. & 3.16,18,36. and 6. Acts 10.43. *c* Acts 4.12.

Queſt. Who are thoſe whom you call, *the Elect of God*?

Anſ. The Elect are thoſe whom God of his owne *d* free grace hath *e* purpoſed to ſaue from that *f* common damnation which all men by their

The Elect, w they are.

d Rom.5.1 (Rom.3.1 compared

Gal.3.10.) *e* Matth.22.14. Malach.1,2,3. Rom 9. Luke 10. *f* Reuel.21,27.

ſinnes

Ephes. 1.5. Rom. 9.16. and 1.35. Tit. 3.5.

ſinnes haue deſerued, and hath *g* choſen to be fellow-heires with his owne Sonne of eternall life.

Queſt. VVhat is that you call *Repentance for ſinne?*

Repentance what it is. Ioel 2.12. Math. 26.75. Luke 7.38. Ioel 2.13. Acts 2.37. Pſal. 51.4. Luke 15.18. Acts 11.23. Pſal. 119.57. Pſal. 119.112 Acts 24.16. Luke 1.6.

Anſ. Repentance is, when a man *h* is ſorowful and grieued in *i* heart, for no other cauſe in the world, but for this onely, that by *k* his ſinne hee hath diſpleaſed God; *l* and *m* purpoſeth in his heart for the time to come to leade a new life, *n* carefully endeuouring to walke in obedience to all the Commandements of the Lord.

Faith what it is. Rom. 8.38. & 10. Math. 8. and 14.31. Acts 16.14. Rom. 10.10. Rom. 4.18, 20, 21. Gal. 2.20. Luke 1.47. Pſal. 63.1. Rom. 8.38, 39. Iohn 28. Iob 19.25. 2. Tim. 4.8. 1. Iohn 5.19

Queſt. And what is that you call *faith in Chriſt?*

Anſw. Faith is the *o* perſwaſion of my *p* heart, grounded vpon the promiſes of God, that Ieſus Chriſt died for *q* my ſinnes, and is a Sauiour euen vnto me.

Queſt. Let mee heare the Articles and ſhort ſumme of your Faith and Beliefe.

Anſ. 1. I beleeue in God the Father

ther almightie, Maker of Heauen and Earth.

2. And in Iesus Christ, his onely Sonne, our Lord.

3. Which was conceiued by the holy Ghost, borne of the virgin Mary.

4. Suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell.

5. The third day hee rose againe from the dead.

6. Hee ascended into Heauen, and sitteth on the right hand of God the Father almightie.

7. From thence hee shall come to iudge the quicke and the dead.

8. I beleeue in the holy Ghost.

9. The holy Catholique Church, the communion of Saints.

10. The forgiuenesse of sinnes.

11. The resurrection of the bodie.

12. And the life euerlasting.

Quest. Why sayest thou, *I beleeue*, not, *We beleeue*; whereas in prayer thou sayest not onely, *My Father*, but, *Our Father*? *I beleeue.*

Ans. Because howsoeuer we may and must one pray for another, yet we cannot *The meaning.*

cannot one beleeue for another; but when we come to yeares, euery man must beleeue for himselfe, and be saued by his owne, not by anothers faith.

Habac. 2. 4.

Quest. What meanest thou in saying, *I beleeue in God*?

I beleeue in God.

Ans. My meaning is, that I beleeue him to be my God, and from my heart put all my affiance in him.

The meaning.

Quest. What comfort reapest thou hereby?

Iohn 17. 3.

Ans. So long as I repose all my trust in him, I may assure my selfe of my saluation, and of an happie deliuerance in all dangers and necessities.

The comfort.

Psal. 78. 21, 22.

Dan. 6. 23.

Quest. Why is God called a *Father*?

The Father.

Ans. Because 1 he is the *a* Father of Christ, 2 and in him my *b* Father.

The meaning.

a Iohn 3. 16.

Ephes. 1. 3.

b Iohn 1. 12.

Quest. What comfort hast thou by this?

The comfort.

Malach. 3. 17.

Psalm. 103. 13.

Psalm. 27. 10.

Esa. 40. 17.

Math. 6. 26, 30.

Heb. 12. 10.

1 Cor. 11. 31.

Rom. 8. 28.

Gen. 50. 20.

Ans. That God as a Father, 1 *c* will beare with my wants, 2 admit me into his presence, 3 *d* prouide for me, 4 and *e* neuer chastise me but for mine owne good.

Almighty.

Quest. Why is he said to be *Almighty*?

The meaning.

Psa. 115. & 135. 6.

Ans. Because 1 he is *f* able to doe what-

whatsoeuer he will; 2 yea, he is able g to do more then he will do. g Math. 3.9.

Quest. What comfort affoords this to thee?

Ans. It h strengtheneth me in my prayer to him, assuring me i that he can make good whatsoeuer promises of mercie he hath made vnto me in his word: 2 that no ghostly enemie shall euer k preuaile against me to destroy me. *The comfort.* h Math. 8. 2. i Rom. 4. 21. k 1. Iohn 5. 4.

Quest. What meanest thou in saying he was *Maker of heauen and earth?*

Ans. That he formed and framed l this whole world, and all the creatures that are therein, m onely by the power of his word and commandement, euen n of nothing. *Maker of Heauen and Earth. The meaning.* l Gen. 1. 1. Psalm. 8. 3. m Psal. 136. & 148. 5. Gen. 1. 3 n Rom. 4. 17.

Quest. What comfort hast thou from this?

Ans. That being my Maker, he will preserue & beare with me his creature. *The comfort,* Iob 10. 3.

Quest. In the next Article thou saist, *I beleeue in Iesus Christ his owely Sonne our Lord &c.* what is meant and signified by that word *Iesus?*

Ans. The word signifieth a Sauiour, and it is a name fitly o giuen vnto *Iesus, what it signifieth.* o Luk. 1. 30, 31 & 2. 21.

to

to our Lord Christ, because the worke of our saluation is p wholy and only q wrought by him.

Math. 1.21.
p 1.Cor.1.30. Colos. 2.3. and 1.19.
Heb.7.25.
q Iohn 3.36. and 14.6. Acts 4.12. 1.Tim 2.5.

I beleeue in Iesus.

Quest. What meanest thou in saying, *I beleeue in Iesus?*

The meaning.
Iohn 6.68.
1.Cor.2.2.
Gal.6.14.
Phil.1.21.

Ans. That I rely wholy vpon him, and none but him alone, for the saluation of my poore soule.

Quest. What good gainest thou by him?

The comfort.

Ans. Great and vnspeakable is the good I gaine by him. For if I had wanted this blessed Sauiour, it had beene better for me a thousand wayes to haue beene a dog or a toade then a Man: for death to them is the end of their woe; but the death of a Man without a Sauiour, is the beginning of endlesse woe and misery.

Luke 2.10,11.

Quest. What is meant and signified by the word *Christ?*

The meaning.
r Psal.45.7.
s 1 Sam.10.1. & 16.12. & 24.7
1. Kings 1.34.
t Exod.29.7.
Psal.133.2.
u 1.Kings 19.16
Psalme 105.15.

Ans. The word signifieth Anointed, and so indeed was the Sonne of God r anointed by the holy Ghost, to be for vs an everlasting s King, t priest and u Prophet: x I a King to protect

x Psalme 2.6. Luke 1.33 Matth.28.18.

vs,

vs, *y* 2 a Priest, to offer vp euen himselfe a sacrifice vpon the Crosse for our sinnes: *z* 3 Prophet, to teach vs in the way to our saluation.

y Psal. 110. 4. Heb. 7. 21, 22, 23, 24, 27. & cap. 9. v. 24, 25, 26.

z Deut. 18. 15. Math. 3. 17. and 17. 5. Esay 61. 1.

Quest. VVhat benefite hast thou hereby?

Ans. Both I and all the elect of GOD are made spirituall *a* Kings, Priests and Prophets. 1 Kings *b* in bearing rule ouer our owne hearts, and mastering our owne rebellious Thoughts, Wills, and Affections: 2 Priests, in offering vp to God our spirituall Sacrifices of *c* Prayer, of *d* Thanksgiuing, of *e* Almes, of *f* a contrite heart, of *g* our whole soules & bodies for the seruice of God: 3. and Prophets *h* in applying that knowledge we haue, to the benefit and good of others.

The comfort.

a Reuel 1. 6. 1. Pet 2. 5.

b 1. Tim. 1. 18. Rom. 6. 12.

c Psal 141. 2.

d Heb. 13. 15.

e Philip. 4. 18. Heb. 13. 16.

f Psal. 51. 17.

g Rom. 6. 13. and 12 1.

h Luke 22. 32.

Quest. Why is this Iesus Christ called *The onely Sonne of God*, seeing we also are said to be his sonnes?

His onely Sonne.

Ans. Christ is called Gods onely Son, *i* because he alone is his Sonne by nature, and none but he. The Angels also are *k* his sonnes, but by creation:

The meaning.

i Iohn 1. 14, 18. & 3. 16. Heb. 1. 5. Rom. 8 32.

k Iob 1. 6.

ation: and *l* wee likewise, but *m* by grace and adoption.

l Iohn 1.12.
1 Iohn 3.1.
m Galat.4.5.

Quest. What is that to thee?

The comfort.
Iohn 3.16.
Rom.5.8.
Ephe.2.4,5.

Ans. It sheweth that the loue of God to me is wonderfull, and his mercie vnspeakable, who spared not to giue his owne and onely Sonne for me.

Our Lord.

Quest. How is he said here to be *Our Lord*, who in Scripture is often called by the name of a seruant?

The meaning.
Acts 2.36.
1.Cor.8.6.
Iohn 13.13.

Ans. He was Gods seruant in the worke of our redemption; but Our Lord in regard 1 of that power and dominion he hath ouer vs: 2 as also in regard of our redemption; because he hath purchased vs to himselfe, being before captiues and slaues of the Diuell.

Quest. What comfort hast thou by this?

The comfort.
Math.10.28.
Rom.8.31.

Ans. That he being my Lord, and I liuing vnder his dominion, I need not feare what any enemie, whether diuell or wicked men can do vnto me.

Which was conceiued by the Holy Ghost.

Quest. What meanest thou in saying, *He was conceiued by the holy Ghost?*

The meaning.
Math.1.20.
Luke 1.36.

Ans. That he was made man, not after the ordinary course of nature, but

of

of the sanctified flesh and bloud of his mother, through the miraculous working of the holy Ghost in her wombe.

Mat. 1. 20. Luke 1. 35.

Quest. Hast thou any profit by this?

The comfort.

Ans. Yes: for by his most holy conception, my sinfull birth and conception is sanctified: and his holinesse serues as a couer to hide my manifold corruptions from the eyes of God.

Iohn 17. 19. 1. Cor. 1. 30.

Quest. What meaneth it that he was *borne of the virgin Marie*?

Borne of the virgin Marie.

The meaning.

Ans. That in the ordinarie time of trauell, according to the course of nature hee was brought forth into the world, *n* by a woman named Marie, who was a pure *o* vnspotted virgin both before, in & after the birth of him.

n Gen. 3. 15. Gal. 4. 4. Luke 1. 42. *o* Esay 7. 14. Mat. 1. 22, 23.

Quest. What comfort hath thou by this?

The comfort.

Ans. Hereby is manifested the good will of the Sonne of God to me, who for my sake becoming Man as I am, was in that nature ready to suffer whatsoeuer was due to my sinnes.

Heb. 2. 14.

Quest. What is meant by these words, *He suffered*?

Suffered.

The meaning.

Ans. Thereby is meant, *p* that the whole life of Christ, euen from his verie cradle, was a continuall Passion;

p Philip. 2. 7. Luke 2. 7. Math. 2. 13. Marke 3. 6.

Math.8.20. Iohn 8.48. Luk 15 2. Ioh. 10.36

2 but it is chiefly meant q of those bitter paines and torments hee endured vpon the Crosse, & at the end of his life.

Quest. What comfort is it to thee that he suffered?

Ans. As it was not for any euill that euer he did himselfe; but all s for my sake that he suffered: so it further testifieth that he loued me (by nature his t enemie) more then himselfe, in that he endured so great things for me.

q Luke 22.44. Psalme 22.17. Iohn 18.40. and 19.15.

The comfort. r Iohn 8.46. Luke 23.14. Iohn 19.4.

s Elay 53.4. 1. Pet. 2.21,24.

t Rom. 5.10.

Vnder Pontius Pilate.

Quest. What is meant by this, *He suffered vnder Pontius Pilate?*

The meaning. Math. 27.26.

Ans. That Christ the Son of God, and great King of heauen & earth, was arraigned at the Barre of an earthly Iudge, and there condemned by him.

Q. What benefit hast thou by this?

The comforte. Rom. 8.3. Iohn 5.24.

Ans. By this I and so many as truly beleeue in him, shall be freed from being arraigned before God at the day of the last iudgement, and shall then receiue the sentence of absolution, and be eternally saued in heauen.

Was crucified.

Quest. What meane you in saying, *He was crucified*, or fastned to a crosse?

The meaning. Deut. 21.23. Gal. 3.13. Phil. 2.8.

Ans. That the punishment which he suffred was most shameful and cursed.

Quest.

Quest. VVhat comfort is this to thee?

Ans. In this he bore the curse of the Law for me, and therefore my comfort is, that when any crosse or calamitie befalleth me, God doth not thereby (as a Iudge) curse me, but onely (as a father) correct me. *The comfort.* Gal. 3. 13.

Quest VVhat meane you in saying that *he died?* *Died.*

Ans That after manifold torments endured both in body and soule, at last they were seuered each from other, as truly as when any of vs die. *The meaning.* Math. 27. 50. Mark 15. 37. Iohn 19. 30.

Q. What benefit hast thou by his death? *The comfort.*

Ans. Hereby 1 my death is changed *u* from a curse into a blessing, *x* made to me (as it were) a middle way to conuey mee out of this world, *x* into the kingdom of heauen: 2 *z* further hereby *y* the second death is quite taken away from me, and all that are in Christ. *u* Reuel. 14. 1 *x* Iohn 5. 24. 2. Cor. 5. 1. Phil. 1. 23. Luke 16. 22. Heb. 2. 15. *y* Rom. 8. 1. Iohn 5. 24.

Quest. What doth this word *buried* import? *Buried.*

Ans. That after death his body was laid into the ground, to the end men might see he was dead indeed. *The meaning.* Esay 53. 9. Math. 12. 40. & 27. 60, 61, 64.

Q. What profit reapest thou by his burial?

A. By his graue, *z* burial therein, *The comfort.*

he hath sweetly perfumed my graue, wherein I shal be buried: and in stead of an house of perdition, hath made it a chamber of rest and sleepe.

Quest. What is meant by his *descending into hell?*

A. Diuers are the iudgements of the godly learned about this point; but one of these two is the most likely: 1 either that *z* before, and *a* vpon the Crosse, he suffred and felt the *b* pangs and torments of hell, and the full wrath of God seizing euen vpon his soule: 2 or that his soule after death did *c* really and locally go downe in triumph, euen into hell, the place of the damned.

Q. VVhat benefit hast thou by this?

A. If thereby be meant, that vpon the Crosse he suffred in soule the torments of hel, my comfort is, that he hath satisfied *d* the whole punishment due vnto me in soule and body both: for in a miserable case had I bin, if he had deliuered me from the punishment due to my body, and not to my soule. Or if thereby be meant, that he went downe in triumph to the place of hel, my comfort is, that *e* Hell and Satan (the Prince

of

Esay 57.2.

He descended into Hell.

The meaning.

Math. 26.38.
Luke 22.24.
Math. 27.46.
Psal. 18.5.
Psal. 16.10.
Acts 2.26.27.
Rom. 10.6.7.
Eph. 4.9.

The comfort.

Reuel. 19.15.

Esay 25.8.

of Hell:) are spoiled of that power which they had ouer me, and I am deliuered from euer comming there. Hosea 13.14. Col.2.15.

Q. What is the meaning of the next article, *The third day he rose againe from the dead*?

The third day he rose againe from the dead.

The meaning.

Ans. That the *f* very same body of Christ, which before was dead, *g* laid into the graue, *g* by his owne power, after three dayes *h* rose againe to life.

f Math. 17.23. Marke 9.31. Luke 9.22. and 18.33. *h* 2.19. Mat. 28.6 Mat. 20.19. and 26.32. Mark 8.31. and 10.34. Ioh. 10.18. Luke 24.6. *g* Luke 24.39. Iohn 20.27. *h* Iohn

Queſt. What is this to thee?

The comfort.

Ans. This *i* assureth me, that Christ hath ouercome death and hell *i* for my iustification, and *k* hath disburthened himselfe of the guilt & punishment of my sins imputed to him: *l* and it further serueth as an argument to proue vnto me, that *m* this my bodie, after it is dead, shall also rise againe to life, at the day of iudgement.

i Rom. 4.25. 1. Cor. 15.17. *k* 1. Cor. 15.54. 57. Hosea 13.14. Heb. 2.14. *l* 1. Cor. 15.13. 16.20. 1. Thess 4.14. Rom. 8.11.

Q. What meane you in the next Article, in saying, *He ascended into heauen*?

He ascended into heauen.

The meaning.

A. That forty dayes after his resurrection, in the sight of all his Disciples, he was in soule and bodie togethet, taken out of this world into heauen, the kings

Marke 16.19. Luke 24.51. Acts 1.9. 11.61.

kingdome of Gods glorie.

Quest. What benefit is this to thee?

Ans. He is thither gone, *m* I there to prepare a place for me: *z* and from thence *n* sendeth downe the Comforter (his holy Spirit) into me.

Quest. What is meant by his *sitting at the right hand of God*?

Ans. That in heauen he is now aduanced to such an estate, in which he hath fulnesse of glorie, power, maiestie and authoritie in the presence of his Father and all the Saints and holy Angels.

Quest. What benefit hast thou by this?

A. There sitting *o* I as a Mediator, hee maketh prayer and intercession to God his Father for me. *z* And *p* hauing all power giuen vnto him, *q* he protects and defends me against the rage of all my ghostly enemies.

Quest. What is meant by the next and last Article concerning Christ, that *from heauen he shall come to iudge both the quicke and the dead*?

A. That he, who once *r* came *s* in base and humble manner *t* to redeeme and saue the world, *z* shall at the last day

The comfort.
z Iohn 14.2, 3.
Iohn 16.7.
and 14.16. Acts 2.4 Gal. 4.6.
There he sitteth at the right hand of God.
The meaning.
Marke 16.19. Acts 2.34. Psal. 110.1. Phil. 2.9, 10, 11. 1. Cor. 15. 25. Eph. 1.19, 20, 21, 22. & 5.23. Acts 5.31. Heb. 1, 13. 1. Pet. 3.22.
The comforts.
o Rom. 8.34. 1. Tim. 2.5. Heb. 9.24. 1. Iohn 2.1.
p Matth. 28.18.
q Psal. 110.2. & 2.9. Rom. 8.35.

From thence he shall come to iudge both the quicke and the dead.
The meaning.
r Luke 2.7.
s Matth. 8.20.
t Matth. 18.11.

day come againe, *s* but in glorie and great maiestie, *u* to giue iudgement vpon all soules, and *x* to make an end of this world.

Quest. VVhat comfore hast thou by this?

A. That I *y* he who is my Sauiour and Redeemer, shal also be my Iudge *z* and *z* by him shall haue right then done vnto me, for all the wrongs offered me by the wicked of this world.

Quest. The eighth Article of thy Creed is, *I beleeue in the holy Ghost:* what meanest thou by this?

Ans. My meaning is, that I beleeue the third Person in the Trinitie, called the holy Ghost, to be *a* true God, together with the Father and the Sonne, and therefore repose all my trust and confidence in him: and *b* that he is sent downe vnto me, to dwell in my heart.

Quest. VVhat benefit hast thou by the holy Ghost dwelling in thee?

Ans. Many are the benefites I receiue by him: For besides that *c* hee made me, *d* he preserueth me, *e* and enlightneth mine vnderstanding;

s Reu. 20. 12. *u* 2. Tim. 4. 1. *x* Iude v. 14. Mat. 24. 30, 31, 32. 2. Thes. 1. 6, 7, 8. *x* 1. Pet. 3. 10.

The comfort. *y* Iob 19. 25. *z* Reuel. 6. 10.

I beleeue in the Holy Ghost.

The meaning. *a* Mat. 28. 19. 2. Cor. 13. 13. Acts 5. 3, 4. 1. Cor. 6. 19. compared with 1. Cor. 3. 16. *b* Iohn 16. 7. Rom. 8. 15. Gal. 4. 6. 1. Iohn 3. 24. 1. Cor. 6. 19.

The comfort. *c* Iob 33. 4. Gen. 1. 2. *d* Psal. 104. 30. *e* Reuel. 3. 18.

Rom. 8. 16.
1. Cor. 2. 12.
Iohn 3. 5.
2. Cor. 6. 11.
Rom. 8. 14.
Gal. 5. 17, 22.
Iohn 14. 26.
Psalme 45. 7.
Esay 11. 2, 3.

4 he further *f* assureth me of my reconciliation to God in Christ; 5 he *g* regenerateth, and maketh me of a child of Satan, the child of God; 6 he *h* gouerneth my heart, by repressing all bad motions vnto sin, and stirring vp good affections & inclinations to pietie & religion; 7 he *i* comforteth me in distresse; 8 and *k* enableth me to do those good duties which of my selfe I cannot.

The Church.

Quest. In the next Article where thou sayest, *The holy Catholique Church*, what is meant by the *Church*?

The meaning.
l 1. Pet. 2. 9.
m Luke 12. 32.
Acts 13. 48.
Rom. 8. 39.
n Eph. 4. 1, 5.
Gal. 1. 8.

Ans. By the Church is meant *l* the peculiar company of men, whom God hath *m* predestinated to euerlasting life, *n* all holding the same fundamentall points of Faith.

The comfort.
Rom. 8. 16.
2. Cor. 13. 5.
2. Tim. 4. 8.

Q. What comfort hast thou by this?

Ans. By this I learne, that God hath a companie whom he hath chosen to himselfe out of the whole cluster of mankind, and ordained vnto life, of which number I beleeue *y* I am one.

The holy Church.
The meaning.
Eph. 5. 26, 27.
1. Cor. 6. 11.

Quest. Wherefore is this Church called *holy*?

Ans. Not because it is holy in it selfe, but in respect 1 both that Christs

owne

owne holinesse is imputed vnto it, 2 as also in that it begins to be holy euen in this life.

1. Pet. 2. 9. Iohn 17. 17.

Q. What is thy comfort from hence?

The comfort.

Ans. That I being a member of this Church, though by nature a wretch full of all vnrighteousnesse, am yet made holy and righteous before God, euen in this life.

Eph. 5. 26, 27. 1. Cor. 6. 11.

Quest. And why is this Church called *Catholike*?

The Catholike Church.

Ans. It is called Catholike or Vniuersall, because 1 in respect of time, *o* it hath beene in all ages: 2 in respect of persons, it *p* consists of all sorts of men, high and low, rich and poore: 3 in respect of place, *q* it hath been gathered from all parts of the earth.

The meaning.

o Gen. 3. 9. Gen. 12. 1. Acts 2. 39. Reuel. 6. 11.

p 1 Tim. 2. 4. Acts 10. 34.

q Iohn 11. 52. Reuel. 5. 9. & 7. 9. Acts 10. 35

Q. What comfort is this to thee?

The comfort.

Ans. I see hereby, that neither my selfe, nor any other of whatsoeuer nation, order, degree or state, are excluded from grace in Christ; except we will exclude our selues.

1. Iohn 2. 1, 2.

Quest. What is that you call, *The communion of Saints*?

The communion of Saints.

Ans. The Communion of Saints is that spirituall fellowship and sweete

The meaning.

1. Iohn 1. 3.

societie

societie which is among all the faithful seruants of God, and true members of Jesus Christ.

Q. What benefit hast thou by this?

Ans. I being one of this happie number, haue fellowship *r* 1 first with Christ my head, and in him haue right to all the benefites purchased by him: 2 I haue fellowship also *with all my fellow Saints, in that *f* we are all of one heart and like affection; in that *t* wee employ the graces of God in vs for the good and saluation one of another; *u* and with out temporall goods (where need requireth) we are ready one to relieue and helpe another.

The comfort.
r Iohn 1.5,5.
1.Cor.1.9.
1.Iohn 1.3.
* 1.Iohn 1.7.
1.Cor.12.12.
f Acts 4.32.
t Math.5.16.
u Acts 4.32.

Quest. What is meant in the next Article by *the forgiuenesse of sinnes*?

The forgiuenesse of sinnes.
The meaning.

Ans. Forgiuenes of sins is that *x* great blessing *y* of God which *z* Jesus Christ by his death and passion procured for all *a* that beleeue in him; whereby God esteemes of their sinnes *b* as no sinnes, or as neuer committed by them.

x Psalm.32.1,2 Rom.4.7,8.
y Esay 43.25. Ierem.31.34. Psalme 51.1.
z 1.Iohn 1,7.& 2.12. 1.Cor.1.30. Rom.4.25.
a Iohn 3.16.
b Psalme 32.2. Esay 44.22.

Quest. What comfort hast thou by this?

The comfort.

Answ. Hereby receiue I this vnspeakable comfort, that all my sinnes, and

and punishments due to the same, are freely forgiuen mee through Iesus Christ, so that they shall neuer rise vp in iudgement against me. Galat. 2. 20. Esay 53. 4, 5, 6.

Quest. Next followeth in your Creed, *The resurrection of the bodie*: what is meant by that? *The resurrection of the bodie.* *The meaning.*

Ans. That at the last day, the *c* bodies of all men, whether godly or wicked, by *d* the power of God, shall rise out of their graues, euen *e* the same for substance that here they are. *c* Iob 19. 25, &c Dan. 12. 2. Ioh. 5. 29. 1. Cor. 15. 52. 1. Thes. 4. 16 Reuel. 20. 12. *d* Iohn 5. 28. & 11. 43, 44. 1. Cor. 15. 52. 1. Thess. 4. 16. *e* Iob 19. 27. Iohn 6. 39

Q. What comfort hast thou by this?

Answ. That I this *f* very bodie of mine shall at the last day rise out of the dust, *g* glorious, like the body of Iesus Christ, and *h* free from those corruptions and miseries whereunto it is here subiect. And further I need not, 2 either *i* feare death in my selfe, 3 *k* or much lament the death of others, seeing both I and they shall one day meet againe, and rise together to ioyes euerlasting. 1. Cor. 15. 53. 2. Cor. 5. 10. *The comfort.* *f* Psal. 16. 9, 10. 1. Thess. 4. 14. Iob 19. 25. *g* Phil. 3. 20. *h* Acts 3. 19. *i* Phil. 1. 23. *k* 1. Thes. 4. 13. 14.

Quest. And what sayest thou of the 12. and last Article, *Life euerlasting?* *Life euerlasting.*

Ans. That my body being risen, and ioyned againe to my soule, I shall after *The meaning, and comfort.*

ter

ter the last day, in bodie and soule together, liue for euermore in the kingdome of heauen, where I shall be filled with such ioyes, as no eye hath seene, no eare heard, no tongue can vtter, no heart can conceiue.

1. Thess. 4. 17.
1. Cor. 15. 53, &c.
1. Cor. 2. 9.

Quest. Now when thou beleeuest all these things, what benefite (for the present) redoundeth vnto thee by this faith of thine?

The benefits of Faith are,
1. Iustification.
2. Sanctification.

Ans. I thereby become *m* 1 iustified before God 2 and *n* sanctified.

m Rom. 4. 3. and 5. 1. Gal. 2 16.
n Acts 15. 9.

Quest. When may a man be said to be iustified before God?

Iustification what it is.

Ans. A man is then iustified, when hee is freed *o* from the guilt and punishment of his sinnes, and is accepted as iust and righteous before God, *p* through the righteousnesse and obedience of Iesus Christ imputed vnto him.

o 1. Iohn 1. 7. Rom. 8. 1, 33, 34, &c.
p 1. Cor. 1. 30. 2. Cor. 5. 21. Rom. 5. 18. Gal. 3. 27.

Quest. Do not a mans good workes rather iustifie him before God?

Workes do not Iustifie before God.

Ans. Alas, they are farre from it: for in the best workes any man can do, Gods iustice findeth more matter why he should condemne him, rather then saue him.

Psalme 143. 2. Esay 64. 6. Iob 9. 9. Rom. 9 11. and 11. 35. Gal. 2. 16.

Quest.

Quest. It may seeme then there is no vse of good works in the life of a Christian, but they may be spared well enough.

Ans. It followeth not: for though they haue no part or share in the act of iustifying a man before God, yet are they euermore companions of a true and iustifying faith, and ought necessarily to be performed of euery sound beleeuer: and that in respect 1 both of God, 2 and of our neigbours, 3 and of our selues.

Yet are necessary in respect of
1. God.
2. Our neighbor.
3. Our selues.
Math. 7. 18, 19.
1. Iam. 5. 8.
1. Iohn 2. 4.
Iames 2. 17.

Quest. What vse is there of good works in respect of God?

Ans. Thereby *q* 1 his name is glorified, *r* 2 his Gospell beautified, *s* 3 himselfe well pleased, when his children shew their obedience and thankfulnes vnto him, in doing such workes as he commandeth them.

Necessary in respect of God.
q Iohn 15. 8.
Rom. 2. 23, 24.
1. Pet. 2. 12.
r Titus 2. 10.
Hester 8. 17.
Exod. 12. 38.
s Heb. 13. 16.
Philip. 4. 18.

Quest. What vse is there of them in respect of our neighbours?

Ans. Such as are not yet conuerted, may thereby *t* 1 either be wonne to a liking of that Religion which they see so holy, *u* 2 or at least shall haue their mouthes thereby stopped, when they would

In respect of our neighbours.
t 1. Pet. 3. 1. & 2.
12. 2 Cor. 9. 2.
Math. 5. 16.
u 1. Pet. 2. 15.

would gladly open them against it.

Quest. And what vse is there of good workes in respect of our selues?

Necessary in respect of ourselues

x 2.Pet.1.10.
y Iam.2.21,18. 1.Iohn 2.3. Heb.11.4.
z 1.Tim.4.8. and 6.6. Prou.11,17,25.
a Iob 29.13.
b Luke 6.35. Math.5.11,12. and 10.42. 1.Cor.3.8.
c Ephes.2.8,9. Tit.3.5.Rom.6 23.Luke 17.10.

Anſ. They 1 serue *x* to make our election sure: 2 they *y* shew the soundnesse & truth of that faith that is in vs: 3 they draw vpon vs the blessing *z* not of God onely, *a* but of men also in this life; 4 and shall (though not for their owne merit, yet through *b* Gods great mercy) receiue *c* a gracious reward in the life to come.

Quest. The other benefite that redoundeth vnto you by your faith (you said) is your Sanctification; when may a man be said to be a sanctified man?

Sanctification what it is.

d Col.3.9,10. Eph.4.22,&c. Ezec.11.19,20.
e Rom.8.23.
f 1.Thess.5.23

Anſ. A man is then sanctified, when he who by nature is all vncleane and vnholy, is *d* freed from the corruption of his nature, and is become holy and righteous, *e* at least in some measure, *f* euen in all parts both of soule and bodie.

Quest. Whence proceedeth that faith which worketh all this good in man?

The inward meanes of Faith is the holy Ghost.

g Phil.1.29.Iohn 6.29.Math.16.17.Eph.2.8. Acts 16.14.

Anſ. Almightie *g* God worketh it

in

in mans *h* heart by *i* his holy Spirit.

h Rom.10.10. Acts 16.14.
i 1.Cor.12.3. 2.Cor.4.13.

Quest. What outward meanes may a man vse to obtaine this excellent grace of Faith at the hands of God, and to haue it increase in him?

The outward meanes are
1. *The words*
2. *Sacraments.*
3. *Prayer.*

Ans. The ordinary outward meanes for this, are *k* 1 diligent hearing of the word, *l* 2 often vse of the Sacraments, 3 and *m* frequent Prayer.

k Ro.10.14,17
l Gen.17.11. Luke 17.5.
1.Cor.1.21. & 3.5. Eph.4.11,12,13. 1.Tim.4.6. Rom.4.11. 1.Cor.11.24,25,26. *m* Marke 9.24.

Hearing the word the first meanes.

Quest. How must wee heare the word, that we may profit by it?

How we may heare with profit

Ans. To the end we may heare with profit, 1 some duties are to be performed before wee heare, 2 some in the time that we are hearing, 3 some after we haue heard.

Duties before we heare.

Quest. What duties are to be performed before we heare?

Ans. Wee must 1 free our hearts from all *n* malice against the Preacher, and from a *o* preiudicate opinion of his person or gifts; and must *p* pray to the Lord for a blessing vpon his speaking and our hearing.

n 1.Pet.2.1,2. Iames 1.21.
o 1.Cor.4.5. 1.Thes.2.13.
p 1.Cor.3.6. Colos.4.3. Eph.6.18,19. 2.Thes.3.1.

Duties in time of hearing.

Quest. What duties are to be performed

formed in the time we are hearing?

Ans. Wee must *q* 1 attend to the things that are taught vs; 2 wee must haue *r* faith to beleeue them: 3 and we must heare with / reuerence; as in the presence of God,

1. *Attention.*
2. *Belieſe.*
3. *Reuerence.*
q Psalme 34.11 Prou.2.2. Act.16.14.
r Heb.4.2. 1.Thes.2.13. Rom.1.16. / Luke 10.16. Psalme 25.9

Queſt. What duties are to be performed after we haue heard?

Duties after we haue heard.
1. *Meditation,*
2. *Conference,*
3. *Remembrance,*
4. *Practiſe.*

Ans. We *t* 1 must meditate by our selues, 2 and *u* conferre with others of the things we heard; 3 we must *x* lay them vp in our hearts, 4 and *y* obey and practise them in our liues.

s Luke 2.19.
u Luk 24.13,14 15,32. *x* Pſa. 119.11. Luke 2.51. Pro.3.1. / Luke 11.28. Iohn 13.17

Queſt. The often vse of the Sacraments, you said, is a meane to increase faith? What is a Sacrament?

The Sacraments the ſecond meanes of faith.

Ans. A Sacrament is an outward visible *z* Signe that representeth, and a *a* Seale that confirmeth Christ and all his benefites to them that beleeue in him.

A Sacrament what it is.
z 1.Pet.3.21. Gal.3.1. 1.Cor.11.24,25
a Rom.4.11. Math.26.28.

Queſt. How many Sacraments are there?

Sacraments two onely.
1. *Baptiſme.*
2. *The Lords Supper.*

Ans. Two onely: 1 Baptisme, 2 and the Lords Supper.

Queſt. What is the outward signe,

and

and thing you see in Baptisme?

Ans. Water, washing the bodie of man.

In Baptisme, the signe, water. Math. 3. 11. Acts 8. 38.

Quest. What is the thing represented and signified thereby?

Thing signified.

Ans. The washing of mans soule with the precious blood of Jesus Christ

The washing of the soule. Reuel. 1. 5.

Quest. What is the thing sealed thereby?

The thing sealed.

Ans. Thereby the beleeuer is assured, that euen as the vncleannesse of his *b* body is washed away and cleansed with water, so are all the *c* sinnes of his soule washed away by that blood which Jesus Christ the Sonne of God hath shed for him.

The forgiuenesse of sinnes.

b 1. Pet. 3. 21.

c 1. Pet. 1. 2. Reuel. 1. 5. 1. Iohn 1. 7.

Q. For the right and orderly vse of this Sacrament, what must be done?

For the right vse of Baptisme.

Ans. 1 Some things must be done before we be baptised, 2 some in the time of baptisme, 3 some afterward.

Duties before we are baptized.

Quest. What must be done before?

Ans. Wee must make an humble *d* confession and acknowledgement of our sins, 2 we must promise *e* amendment of our liues, 3 and *f* beleeue in the name of the Lord Jesus Christ.

1. *Confession of sinnes.*
2. *Promise of amendment.*
3. *Faith in Christ.*

d Math. 3. 6.

e Marke 1. 4. Acts 2. 37, 38. *f* Acts 8. 36, 37. & 16. 30, 31, 33.

Quest. What is done in the time of the administration of Baptisme?

Ans. A solemne couenant is then made betweene [1] GOD [2] and the partie baptized; to which the whole Congregation then present, are witnesses.

Quest. What were the couenants and promises made on your part to God at the time when your selfe was baptized?

Ans. I then promised to God [g] that I will forsake the Diuell and all his workes, the vaine pompe and glorie of this World, with all couetous desires of the same, and the carnall desires of mine owne flesh, so that I will neuer follow, nor be led by any of them: and further, [h] that I beleeue all the Articles of the Christian Faith.

Quest. What were the couenants and promises made on Gods part to you?

A. God (in his great mercie) then promised to me, that if I performe these things, he will embrace me with the armes of his mercie, giue vnto me the

[1] the time of administration.
[2] couenant betweene God,
The partie baptized.
Gen. 17.11.

The couenant on mans part.
[g] Gen. 17.1,2. Acts 2.37,38. Math. 3.6.
[h] Acts 8.37,38.

The couenant on Gods part.
Gen. 17.7. Mark 10.14.16.

the blessing of eternall life, and make me a partaker of his everlasting kingdome.

Quest. What is to be done after Baptisme?

The duties after baptisme.

Ans. A godly care and endeavour must be used to performe those vowes and promises wee so solemnly made vnto the Lord, at the time when we were baptized.

A care to performe the covenant.

Psalme 116.1

Quest. What if a man faile in the performance thereof?

The danger of this non-performance.

Ans. His damnation shall be greater, then if he had never made any such vow at all.

Deut. 23.21,22. Eccles. 5.4.

Quest. What profite is it to a man when he is baptized?

The profitable vses of Baptisme.

Ans. 1 He is thereby *i* admitted into the communion and companie of the Saints of God; 2 he is assured of the *k* remission of his sinnes; 3 and thereby *l* sheweth to the world what Religion he is of.

1. Admission into the Church.

2. Assurance of forgivenesse.

3. Profession of faith in Christ.

i 1. Cor. 12.13.

k Acts 2.38. and 22.16. *l* Acts 2.41. Iohn 4.1. Gen. 17.14. 1. Cor. 1.12,13,14,15. Gal. 3.27.

Quest. What is the outward signe and thing you see in the Supper of the Lord?

In the Lords Supper.

Anſ. Bread and Wine: of which the Miniſter *m* breaketh the one, and *n* powreth forth the other: the Receiuer alſo *o* taking both at his hands, doth *p* eate the one, and *q* drinke the other.

Queſt. What is the thing repreſented and ſignified hereby?

Anſ. That the bodie of IESVS CHRIST was broken vpon the Croſſe, and his bloud there ſhed for our ſinnes.

Queſt. VVhat is the thing ſealed hereby?

Anſ. Hereby the Receiuer is aſſured, that as the *r* Bread and Wine, which he taketh, eateth, and drinketh, are meanes to ſtrengthen and nourish his bodie, and to preſerue it in life: ſo Chriſt Jeſus crucified, *ſ* apprehended and applied by Faith, ſhall *t* nourish him, and preſerue both ſoule and body vnto eternall life.

Queſt. What duties are required for the right and orderly receiuing of this Sacrament?

Anſ. For this, ſome duties are required before wee come to the Table of

m The ſignes, Bread, *n* Wine. *o* 1. Cor. 11. 23 *p* 1. Cor. 11. 25. Mat. 26. 26, 27 Math. 26. 26. Math. 26. 27. *q* The thing ſignified. The bodie and bloud of Chriſt. Luke 22. 19, 20. Eſay 53. 5. Rom. 4. 25. *r* The thing ſealed. The nouriſhment and preſeruation both of ſoule and bodie to eternall life. Pſalm. 14. 15. *ſ* Iohn 6. 51, 53, 54, 55, 56, 57. *t* Iohn 6. 54. compared with verſe 47.

For the right receiuing of the Sacrament.

of the Lord; 1 some in the time that we are sitting at and about it; 3 some also after we are departed from it.]

Quest. What are the duties required before we come to the Table of the Lord?

Duties before we receiue.
1. *A desire thereof.*
2. *A preparation thereto.*

Ans. That we come not thereto for fashion, or vpon constraint; 1 but *n* with good desire and willingnesse of heart: 2 and that wee *x* prepare our selues aright for so great and holy a worke.

n Psalm. 100. 2. and 110. 3. Deut. 28. 47.
x 2. Chron. 35. 6. 1. Cor. 11. 28.

Quest. When is a man rightly prepared and fitted for it?

This preparation consisteth in
1. *Knowledge of Religion.*
2. *Repentance for sinnes.*
3. *Faith in Christ.*
4. *Loue toward all.*

Answ. 1 When hee *y* knoweth the grounds of the Christian Religion, and *z* specially is instructed in the doctrine of the Sacraments: 2 when he is touched in heart with *a* sorrow and griefe for his sinnes: 3 when hee hath true *b* faith in Christ, 4 and is *c* at peace and in loue with all men.

y Iohn 17. 3. Hosea 4. 6. Esay 5. 13, 14.
z 1. Cor. 11 29. *a* Math. 9. 12. & 11. 28. Psalm. 26. 6. Ezra 5. 21.
b Heb. 11. 6. Iohn 1. 12. & 6. 53. compared with verse 35. Math. 21. 21, 22. *c* 1. Cor. 10. 17. Math. 5. 23. Iohn 13.

Quest. What are the duties required in the time that we are come to the Table of the Lord?

Duties in the time of our receiuing.
1. *Reuerend gesture.*

Ans. 1 That we behaue our selues

Thankfulnes for our Redemption.

Obseruation of the Outward Elemens.

Sacramentall actions.

d reuerently, being then in Gods presence: 2 that wee lift vp e thankfull hearts vnto our Lord God for the great mercie of our Redemption there described before vs: 3 as also that with eyes both of bodie and minde wee obserue the outward elements of Bread and Wine, and the Sacramental actions in the administration thereof; and what things are signified and represented to vs by them.

d Leuit 19.30. Psalme 5.7. e Psalme 103. 1,2,3,4. Reuel. 5.11,12. Math. 26.30.

Meditations when thou seest the bread.

Quest. When thou seest the bread, the food of mans body, what thinkest thou then?

Ans. I then thinke of Iesus Christ f the Bread that came downe from heauen, g the food of mans soule.

f Iohn 6.32,33 35. g Iohn 2.35,54

When thou seest the wine.

Quest. VVhen thou seest the wine that maketh glad mans heart, what thinkest thou?

Ans. I then thinke of the precious bloud of Iesus Christ, that onely cheereth and comforteth the soule of man.

1.Iohn 1.7.

When thou seest the bread broken and wine powred forth.

Quest. When thou seest the bread broken, and the wine powred foorth, what thinkest thou?

Ans. I then thinke how the h bodie

h Esay 53.5.

of

of Christ was broken, and his *i* bloud shed for Gods redemption. *i* Iohn 19.34.

Quest. When thou seest the bread so broke, and the wine so powred foorth, to be offered to thee, what thinkest thou?

When they are offered vnto thee.

Ans. I then thinke how Christs body was broken, and his bloud shed, not for others alone, but for mee also as well as for any other. Gal. 2. 20.

Quest. What duties are required after we are risen and departed from the Table of the Lord?

Duties after our receiuing.

A. 1 That we endeuour more and more to *k* increase and grow in grace, 2 and faithfully performe *l* the vow which at the Lords Table wee made anew vnto him.

1 *Increase in grace.*
2. *Performance of our vow renewed.*
k 1. Pet. 2. 2.
l Psal. 116. 14.

Quest. What new vow made we then vnto the Lord?

Our new vow made at the Lords table, what it is.

Answ. Hauing before broken the promise made at the time of our Baptime, we there professed that wee doe truly and earnestly repent vs of the same, and promised that we intend to leade a new life, following the Commandements of God, and walking from thencefoorth in holy wayes. Ier. 31. 31, 32, 33, 34. Ezech. 18. 31. Cant. 5. 3. 1. Cor. 6. 11. Rom. 7. 5, 6.

The profitable vses of this Sacrament.

1. Remembrance of Christs passion.

2. Strength of faith.

3. Profession of Religion.

m Luke 22.19. 1.Cor.11.26.

n Rom.4.11.

o Exod.12.43. Psal.40.9,10.

Prayer the third meanes of faith.

Prayer what it is

p Ptal.50.15. Math.11.28.

q Gen.18.22, 23,& 27. 1.Tim.2.1. Phil.4.6.

The things to be prayed for, are expressed in the words prayer.

The parts thereof are,

1. The Preface.

2. The petitions,

3. The conclusion

Quest. What profitable vse is there of receiuing the Sacrament?

Ans. 1 Thereby *m* is brought to my remembrance the death and bitter passion of the Sonne of God: 2 my faint and feeble *n* Faith is thereby further strengthened: 3 and by this also *o* I make publicke profession to the world what faith and Religion I am of.

Quest. You saide that prayer is a third meanes to be vsed for the increase of faith: let mee know of you what is prayer.

Ans. Prayer is *p* a familiar and humble *q* speech of man vnto God, in which hee *r* either begs of him some things that he wanteth, 2 or giueth him thankes for some things that hee hath receiued.

Quest. What are the things which a Christian must pray to God for?

Ans. Those are expressed in that perfect forme of Prayer, which our Sauiour Christ himselfe hath taught vs.

Quest. Rehearse that prayer.

Ans. Our Father which art in heauen, &c.

Quest.

Quest. In the Preface of this prayer thou sayst, *Our Father which art in heauen:* and why *Our Father*, not *My Father?*

The Preface of this prayer, Our Father.

Ans. In matters of faith we say, I and my, because ſ euery man must beleeue for himselfe: but in matters of prayer, our and vs, because t euery man must loue his neighbour as himselfe, and u pray for him as for himselfe.

The meaning.
ſ Habak. 2.4.
t Math. 22.39.
u Iames 5.14.

Quest. But is a man so bound to the vse of these words, that hee may not in his priuate prayers say, *My Father which art in heauen*, but alwayes, *Our Father?*

Ans. He may (no doubt) in priuat pray x My Father: onely Christ would teach vs by this word Our, in our prayers y to abandon all selfeloue, and to wish and pray for all good vnto all others as well as to our selues.

Yet a man may pray My Father.
x Math. 26.39. & 27.46. Rom. 1.8. 1. Cor. 14.18. Ierem. 3.19.
y 1. Tim. 2.1. Psalme 51.18.

Quest. VVhat comfortable vse may be made of this, that all men are commanded alike to call vpon God by the name of *Our Father?*

The vse of this word, Our.

Ans. The beleeuing poore man may hereby comfort himselfe, that z God

z Acts 10.34. Galat. 3.28.

is as well a Father to him as to the rich, and esteemes as well of him (if a not better) as of the greatest Lord in this world.

a 1. Cor. 1. 26. Iames 2. 5.

Father.

Quest. Of whom is this word *Father* meant?

The meaning.

Ans. It is most properly meant of the first Person in the Trinitie, who is called b God the Father, 1 because he is c the Father of Christ by nature, 2 and in him d our Father by grace.

b Math. 28. 19. 1. Iohn 5. 7. c Iohn 3. 16. Ephes. 1. 3. 2. Iohn verse 3. d Iohn 1. 12.

Quest. But may not a man pray to God the Sonne, or to God the holy Ghost also, as well as to GOD the Father?

We may also pray to the Sonne and Holy Ghost.

Ans. No doubt he may: for many of the godly haue done the like. And howsoeuer the Father onely is here named, yet f the Sonne and the holy Ghost are not hereby excluded.

e Luke 23. 42. Acts 7. 59. 2 Cor. 13. 13. f Iohn 10. 30. Esay 9. 6. 1. Cor. 8. 6.

Quest. What vse may wee make to our selues of this, that God is *Our Father*?

The vse.

Ans. It implies 1 that we may go boldly to him, to make any suite or complaint vnto him, as children to their deare and louing Father: 2 that g hee beareth a fatherly affection to-

g Esay 49. 15. Psalm. 103. 13.

ward

ward vs, 3 and *h* is readie and willing to heare and grant our lawfull requests.

h Esay 58.9. and 65.24. Math.7.9. Luke 11.13. 1.Pet.3.12.

Quest. How is hee said here to be *in heauen*, who indeed is euery where present, filling all places, euen in earth and in hell also, as well as in heauen?

Which are in Heauen 1.King.8.27. Ierem.23.24. Psalm.139.7,8, &c.

Anſ. Not becauſe he is hedged vp in heauen, as with a wall; but becauſe heauen is (as it were) the Pallace or *i* Throne of this great King, where *k* his Glorie, Maieſtie, Power, Wiſedome, Iuſtice, Mercy, are more openly declared and manifeſted vnto vs, then in any other place of the world.

The meaning. *i* Esay 66.1. *k* Pal.19.1. Gen.19.24. 1.Theſſ.4.18.

Quest. What vſe may wee make to our ſelues of this, that Our Father is in heauen?

Anſ. It argueth, 1 that for his part *l* he is as well able as willing to doe for vs: and that for our parts *m* 2 we muſt come before him with ſuch reuerence as becometh ſo great a Maieſtie: 3 *n* that our hearts in prayer muſt mount vp into heauen: 4 and *o* that we muſt ſpecially pray vnto him for heauenly things.

The vſe. *l* Pſalm.115.3. *m* Heb.11.21. Exod.34.8. Luke 5.12. Reuel.4.10. *n* Pſal.25.1. *o* 1.Pet.1.3,4. Col.3.1,2.

Q. In the firſt Petition, *Hallowed*

The Petitions of the prayer.

be

1. Hallowed be thy Name.

be thy Name, what is meant by this word Name?

Name, what it signifieth.

Ans. Here by the name of God, is meant; 1 either p the person of God himselfe; 2 or any thing whereby God is made knowne vnto vs, as wee by our names are known one to another, as are his q Word, his r Workes, and Sacraments.

p 1. Kings 5.5. Psalme 20.1. and 116.13.
q Iohn 5.39.
r Esay 43.1. Amos 4.13. Rom. 1.20.

Hallowed.

Q. What doth the word *Hallowed* here signifie?

What it signifies.

Ans. To take and vse that reuerently and holily, which is already holy in it selfe.

Q. What doest thou then aske of God in this first petition?

Graces asked in this Petition.

Ans. That wee his seruants may haue grace giuen vs to glorifie and honour him as becometh vs: s 1 in our hearts, by acknowledging his Might, Mercie, Wisedome, Prouidence, &c. and by louing, fearing, and trusting in him aboue all things: 2 With our tongues t by speaking of him alwayes with feare & reuerence; u by reporting his wonderfull workes vnto others, and x yeelding him that prayse that is due vnto his Name: 3 and lastly,

s 1. Pet. 3.15.
t Deut. 28.58.
u Psalme 107.8 & 40.9. & 66.16
x Psalme 22.22 Exod. 13 14. Ephes. 1.3. 1. Pet. 1.3.

by

by *y* our godly lines and holy conuersation in the eyes of the world.

y Math. 5. 16. 1. Pet. 2. 12. Rom. 2. 24.

Quest. In the second Petition thou prayest, *Thy kingdome come*: what is there meant by the word *Kingdome*?

2. *Thy kingdome come.*

Kingdome, what is meant by it.

Ans. Not *z* that vniuersall power which God hath ouer all his creatures; but 1 his *a* kingdome of grace here on earth, whereby he so ruleth the hearts of his Elect, that he bringeth them in the end 2 to his *b* kingdome of glorie in heauen.

z Psal. 103. 19.

a Luke 17. 21.

b Math. 25. 34.

Quest. What doest thou then desire of God in this Petition?

Graces asked in this Petition.

A. 1 That he as King *c* would raigne in our hearts by the Scepter of his word; 2 that *d* he would direct and gouerne vs in all things by his holy Spirit; 3 that the power of sin and Satan *e* may be ouerthrowne in vs; 4 and finally, that he would soone *f* finish our dayes of sin and misery in this world, and take vs vp from hence into his kingdome of glorie in heauen.

c Esay 11. 4.

d Ier. 31. 33.

e Rom. 6. 6.

f Reu. 22. 20.

Q. In the third petition thou prayest, *thy will be done in earth as it is in heauen*: what is there meant by the *will of God*?

3. *Thy will be done, &c.*

Thy will, what is meant by it.

A. Not his vnknowne and hidden will,

will, which he keeps secret to himselfe: for g this euer hath bin, and euer shall be done, whosoeuer say nay thereto: but his reuealed & knowen will, h which hee hath expressed and made knowne vnto vs in the Law and Gospell.

Quest. What doest thou then desire of God in this petition?

Ans. 1 That he would enable vs by his grace i to deny our selues, that is, our owne wills and affections, which are corrupt; that he would incline and dispose our hearts, k 2 meekly to suffer whatsoeuer afflictions he layeth vpon vs: and to obey him, l in doing all such things as he willeth in his word; and that as m willingly, as n speedily, as o faithfully as the Angels doe in heauen.

Quest. In the fourth petition thou praiest, *Giue vs this day our daily bread*: what is there meant by the word *bread*?

Ans. Vnder this one word bread, are meant and contained all things whatsoeuer are needfull for the sustentation and preseruation of mans life here on earth, as meate, drinke, cloth, health, peace, libertie, and such like.

g Rom. 9. 19. Psalm 115. 3.
h Deut. 29. 29. Rom. 12. 2.

Graces asked in this petition.
i Luke 9. 23.
k 1. Sam. 3. 18. 2. Sam 15. 26. Acts 21. 13, 14. Math. 26. 39.
l Psalm. 119. 36. Iames 4. 7.
m Psal. 103. & 110. 3. Phil. 2. 14
n Psal. 119. 60. Gal. 1. 16, 17.
o Gen. 7. 5. Psalm. 119. 6. Luke 1. 6.

4 *Giue vs this day our daily bread.*

Bread, what is meant by it.
Gen. 3. 19. Iob 42. 11.

Quest.

Quest. What desirest thou then of God in this petition?

Ans. 1 That he would be pleased to giue vs *p* all things needfull for the preseruation of this present life; 2 that we may haue grace *q* to depend vpon his good prouidence in all estates, 3 and euermore *r* rest contented with that estate wherein he hath placed vs, be it neuer so poore or meane.

Graces asked in this petition.

p Exod. 16. 12. Psalm. 145. 15.

q Psal. 37. 5.

r 1. Tim. 6. 8. Phil. 4. 11, 12.

Q. The fift Petition is, *Forgiue vs our debts, as we also forgiue our debters:* what is there meant by the word *debts?*

5. Forgiue vs our Debts, &c.

Debts, what is meant thereby.

A. By Debts, there are meant our trespasses and sins, both originall and actuall, and the punishments due vnto vs for them.

Luke 11. 4.

Quest. What doest thou then beg of God in this petition?

Graces asked in this petition.

Ans. 1 That he would be pleased so fully & clearely to acquit and discharge vs of all our sinnes committed against his Maiestie, in the breach of his holy lawes, as that *f* they neuer be imputed vnto vs, nor rise vp in iudgement against vs: 2 & that we may haue grace giuen vs *t* one man to loue another, & one to forgiue another from our very heart,

f Psal. 32. 1, 2.

t Math. 5. 23, 24. 44. Rom. 12. 19.

hearts, without the least desire of reuenge for the greatest wrong that can be done vnto vs.

6. Leade vs not into temptation, but deliuer, &c.

Quest. In the sixt and last Petition where thou sayest, *Leade vs not into Temptation, but deliuer vs from euill:* what is it to be led into temptation?

The meaning. Rom. 1. 24.

Ans. To be led into temptation, is to be forsaken of God, and giuen ouer to the power of our ghostly enemy, and by him to be ouercome when wee are tempted.

Quest. What is it then that thou desirest of God in this Petition?

Graces asked in this Petition. Rom. 16. 20. 1. Cor. 10. 13. Eph. 6. 10, 11. 1. Tim. 4. 17, 18 2. Pet. 2. 9.

Ans. That God would so far deliuer and free vs from the power of those euill ones, our ghostly enemies, 1 the World, 2 the Flesh, and 3 the Diuell, as that whensoeuer wee be by any of them prouoked to sin, they may neuer preuaile against vs, but we may haue the assistance of his grace & holy Spirit to withstand and ouercome them.

The conclusion of this prayer. For thine is the kingdome, power &c.

Q. What is the meaning of the last clause and conclusion of this prayer, *For thine is the Kingdome, Power and Glorie?*

Ans. Herein we shew a reason why we

we begged the former graces at the hands of God: for 1 he hauing kingdome ouer all things, and interest in them, to whom should we go for them but to him? 2 He x hauing power ouer all things to dispose of them, whatsoeuer we desire to doe, we must aske power of him: 3 and in as much as y all glorie is his, and in right belongeth to him alone, we must therefore call vpon his Name, z that in so doing we may giue him his due.

Here a reason why we begged the former graces at Gods hands: For his is { *Kingdome, Power, Glorie.*

n Psal. 103. 19. 1. Chron. 29. 11, 12.

x Psal. 115. 3. Iohn 15. 5. and 19. 10, 11. Rom. 13. 1.

y Reu. 4. 9, 11. and 5. 12, 13. 1. Chr. 29. 11, 12.

z Psal. 50. 15.

Q. Why is it further added, *Thine is the kingdome, power and glory, for euer.*

Ans. This makes a difference betweene all earthly Princes and the mightie Iehouah. For howsoeuer they also haue kingdome, power and glorie, yet *a* they haue all from God, not of themselues; God hath them of himselfe, not from any other: 2 they but for a short time, but *b* God hath them absolutely, and for euer.

And that for euer. The meaning.

a Pro. 8. 15, 16. Dan. 2. 37.

b Psalme 45. 6. Luke 1. 33.

Quest. What vse may we make of this last clause vnto our selues?

Ans. We may hereby obserue 1 that prayer to God 2 and praise of God must go together. For as in the first

The vse. 1. Tim. 2. 1.

petitions before going, we made request vnto him; so in these latter words we praise and magnifie him.

Amen.

Quest. What meaneth the last word *Amen*?

The meaning. 1. Cor. 14. 16.

Ans. It is a word common to most languages, signifying as much as So be it; and it is the seale of all our former petitions, importing both our assent, that in our hearts we desire God to grant them; and our affiance, that wee also beleeue hee will grant them vnto vs.

We may pray in other words, but alwayes in such manner, and for such matters, as are here taught. Psal. 51. Acts 1. 24.

Quest. Is a man tied to the vse of this prayer, at all times, and vpon all occasions, as that he may neuer vse any other prayer but this alone?

Ans. Though this be the prayer of prayers, and in many respects the most excellent of all others, yet the intent of our Sauiour is not to tie vs to the vse of these very words alone, and none other, but onely to teach vs to pray alwayes 1 after such a maner, 2 and for such matters as are in this prayer by him laid downe before vs.

Quest. Many pray (as S. *Iames* saith) and yet obtaine not, *Iam.* 4. 3. How

may

may a man therefore so order his prayers as they may be available with God?

Ans. They obtaine not (as S. Iames addeth) because they aske amisse. To the end therefore that our prayers may be acceptable before God, 1 some duties must be performed of vs before we begin to pray; 2 some in the time that we are praying; 3 some also after we are risen from prayer.

That our prayers may be accepted of God.

Quest. What are the duties required before we begin to pray?

Duties before we pray.
1. *Meditation.*
2. *Knowledge.*
3. *Puritie.*
4. *Feeling.*

Ans. Before prayer, must be a preparation thereto: as namely, 1 wee must *c* meditate of *d* Gods great Majestie & our owne vilenesse; 2 we must know *f* what things we may aske of God, and how we ought to aske them; 3 we must *h* depart from all iniquitie, lifting vp our hands vnto God; 4 we must be touched with a *i* feeling of those things which we want, and desire to haue supplied.

c Psal. 108. 1.
d Psal. 104. 1. Eccles. 5. 1. 1. Tim. 6. 16.
e Gen. 32. 10. Iob 25. 4. Psal. 51. 5. Rom 7. 18.
f Mat. 20. 20, 21. 22. Luk. 9. 54. 55
g Lam. 4. 3. Rom 8. 26. Mat. 16. 19.
h Psal. 26. 6. & 66. 18. & 145. 19. 1. Tim. 2. 8. & 2. 2, 19. 1. Pet. 3, 12. Ioh. 9 31. Pro. 18 9. & 15. 8. Esa. 1. 15. Ezech. 8. 18. Lam. 3. 42. 43. 44. Mic. 3. 4.
i Luk. 1. 53. & 15. 17, 18, 19. Pl. 50. 15

Quest. What duties are required in the time of prayer?

Duties in the time of prayer.

1. Intention of the minde.
2. Desire to be heard.
3 Faith.
k Psalm.16.11. Iames 1.14. Math.14.23. l Ier.29.13. Psal.143.6. 1.Sam.1.15. Heb.5.7.
m Iam.1.5,6. Heb.11.6. Math.8.26.and 14.31.& 21 22 Marke 11.24. Psal.145.18.

Ans. 1 We must *k* haue our minds wholy bent and set vpon the Lord: 2 *l* earnestly desiring to be heard of him in the things we pray for: 3 we must *m* aske in faith, being perswaded that he both can and will heare vs: 4 We must *n* humble our selues before him with the greatest submission and reuerence that may be: 5 wee must beg of him *o* in the name and mediation of Iesus Christ: 6 We must pray *p* in obedience, willing allwayes to waite the Lords leisure and good pleasure for the granting of those things wee aske of him.

Rom.10.14.Heb.10.22. 4. *Humiliation.* 5. *To aske in the Name of Christ.* 6. *Obedience in waiting Gods pleasure.* n Psal.102.17 Iam. 4.6. Gen.18.27. 2.Sam.7.18. Luke 18.13. Math 26.39. o Math. 3.17 Ioh. 16.23. Acts 10.43. p Mat 6.10.& 26.39. Psal.27.14.

Duties after prayer.
1. *Mindfulnesse of blessings receiued*
2. *Thankefulnesse to God for them.*
q Psal.103.2. and 105.5.
r Psal.50.15. and 116.12,13. Luke 17 15,16. s Psal.103.1,2.& 34.2. Eph.5.19
t Hos.14.3. Psal.22.22,23 and 34.1. Luke 17.15.

Quest. What duties are required after we are risen from prayer?

Ans. 1 We must be *q* mindfull of those blessings which we find we haue receiued by meanes of our prayer: 2 and must shew our selues *r* thankfull vnto God for them, both in our *s* hearts, and with our *t* tongues,

and

and by our *u* godly liues.

u Psal. 106. 2, 3. Rom. 12. 1, 2. Luke 1. 74, 75. Gen. 39. 9.

4. *Of Mans estate of Glorification, and future happinesse in heauen.*

4

Mans future estate after death.

Quest. Great is the number of those in this world, who neither beleeue nor practise any of these things that heretofore haue been spoken of: what shall become of them after death?

The wicked shall be punished. Marke 14. 21. Luke 17. 1, 2.

Ans. Miserable wretches! it had béen a thousand times happie for them that they had neuer béene borne: for most wofull shall their estate then be, both in soule and bodie.

In their soules.

Quest. What estate shall their soules then be in?

a 2. Thess. 1. 9. Matth. 7. 23. and 25. 41.

Ans. They shall *a* cast out from the presence of God *b* into the pit of hel, *c* there to be euerlastingly tormented with *d* the diuell and his angels.

b Math. 22. 13. and 5. 25.

c Luk. 16. 22, 23.

d Math. 25. 41.

In their bodies.

Quest. What estate shall their bodies then be in?

e Dan. 12. 2. Iohn 5. 28.

Ans. They shall *e* rise out of their graues at the last dreadfull *f* day of iudgement, and be ioyned againe to their soules: after which time, as here they sinned together, so they shall *g* be plagued and punished together, in the

f Iude v. 14, 15. Reu. 21. 12, 13.

g 2. Thes. 1. 4, 7, 8, 9. Esa. 66. 24. Reu. 20. 8. & 14. 10. Math. 25.

h Reuel. 14.11. Marke 9.44.

fire and torments of hel *h* for euer and euer.

Quest. But admit, that you (for your part) do beleeue and doe all things before taught and spoken of, what estate shall you then be in at the last?

The godly shall be blessed. Iohn 10.10.

Ans. After my death and departure out of this life, my estate shall be much more holy and happie both in soule and bodie, then at first it was.

Quest. Why, you said before this, that death is a punishment of sin, and that Christ by his death hath freed the godly both from sin and punishment; what is the reason then that they also die from hence like other men?

Euen death is a blessing to them. *i* Rom. 8.28. Psalm. 119.71. *k* Reuel. 14.13.

Ans. Death to the body is no *i* punishment at all of their sinnes, but the greatest *k* blessing that God can giue vnto them.

Thereby they are freed from { *Sinne,* *Trouble.* *l* Rom. 7.24. Reu. 14.5. *m* Reu. 14.13. & 21.4. Esay 57.1. 2. King. 22.20. *n* Iohn 5.24. Math. 25 34. 2. Tim. 4.8. Psal. 16.11. 1. Cor. 2.9.

Q. How doth it appeare that death is so great a blessing to the godly?

Ans. Because thereby *l* 1 they are freed from sinning any more: 2 and passe *m* from the troubles and miseries of this life, to the *n* rest and ioyes of an other.

Quest.

Quest. What estate shall your soule then be in after your death?

Answ. My soule then being freed from this body of sinne, shall *o* immediately *p* be taken vp into the Paradise of God, there to liue for euer *q* with Iesus Christ in the *r* presence of God, and *s* companie of all his holy Saints and Angels.

Blessed in soule.
o Luke 23.24. and 16.22.
p Luke 23.43. Iohn 5.24. Reuel. 14.13.
q Luke 23.43. Philip. 1.23. Acts 7.59.
r Eccles. 12.7. Reu. 21.3. 1 Iohn 3.2. 1. Cor. 13.12. *s* Mat. 8.11.

Quest. And what estate shall your bodie be in after death?

Ans. My bodie, though it be *t* laid for a time to rest in the graue, yet *u* shall it one day be raised vp out of the dust, to liue againe, and be ioyned to my soule, to liue together in *x* euerlasting *y* glorie.

Blessed in bodie.
t Esay 57.2. 1. Kings 2.10. and 2. Kings 22.20.
u Dan. 12.2. 1. Thess. 4.14. Iohn 5.28,29.
Iob 19.26. Reuel 20.12,13. 1. Cor. 15. *x* 1. Cor. 15.42,43,44. Col. 3.4. Phil. 3.21. Mat. 22.30. and 13.43. *y* 1. Pet. 1.4.

FINIS.